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Ellet Joseph Waggoner

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# 1899

## February 17, 1899

“Bible Study. Spirit of Prophecy” General Conference Daily Bulletin 8.

EJW

E. J. Waggoner

### **Synopsis of Address by Dr. E. J. Waggoner.**

Survey of the Work of John the Baptist — Revealing God — The Testimony of Jesus Is the Spirit of Prophecy — The Loud Cry — Now Is the Accepted Time.*GCDB February 17, 1899, page 13.1*

In the third chapter of Luke, second verse, we read, “The word of God came unto John the son of Zacharias in the wilderness.”*GCDB February 17, 1899, page 13.2*

That word has wonderfully impressed itself on me in our work during the last summer. The word of the Lord came to John the Baptist. If we take but a brief survey of the scope of John’s work, we shall see that this same message may be a wonderful comfort for us all. Remember that when John came preaching, he came (*Isaiah 40:4*) as the voice of one crying in the wilderness, saying: “Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.”*GCDB February 17, 1899, page 13.3*

The word of God came to John, and he was the voice. The word of God is a living word. The word of God is a living entity, — a real thing. The word of God came to John, and uttered itself by his mouth. He was only the voice.*GCDB February 17, 1899, page 13.4*

Now let us read the message, as in the fortieth chapter of Isaiah, that we may see our relation to it: “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the

desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. [In another place it says, "The salvation of God."] The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. O thou that bringest good tidings to Zion, get thee up into the high mountain: O thou that bringest good tidings to Jerusalem, lift up thy voice with strength; ... Say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." *GCDB February 17, 1899, page 13.5*

Keep fixed in your minds this thought, that the work of John the Baptist was not a circumscribed work. It was not a work limited to one place, to one time, or to one man. John the Baptist was not a man simply who had a work to be finished when he died, but he was a voice, the embodiment of the word of God. And that message by John the Baptist was to prepare the way of the Lord. The angel who foretold the birth of John said that he would go before the Lord in the spirit and the power of Elijah, to turn the hearts of the children to the fathers, and the disobedient to the wisdom of the Just, to make ready a people prepared for the Lord. From this we see that the way of the Lord is prepared by preparing a people. And when the way of the Lord is prepared, as spoken by Isaiah, "the crooked shall be made straight." Mark that, and "make straight paths for your feet"; then "the glory of the Lord shall be revealed." The Lord makes known his way to his people, and his way is in his people. So when a people shall be prepared for the Lord, the glory of the Lord will be revealed: God's way is prepared when his people are prepared. *GCDB February 17, 1899, page 13.6*

Why did not the Lord come years ago? Why does he not come today? There must be a reason for it. What is it? We are not ready. There are many people who are not ready, who will yet be ready; many people who do not now know anything about the Lord will yet

say, "This is our God." *GCDB February 17, 1899, page 13.7*

The Lord can not come, because his way is not prepared. Mark this, brethren and sisters: there is more to this work than the mere saving of a few souls on this earth. That is a mighty thing, — a thing which is more than our minds can grasp, — but God's mind is infinitely greater than that. The glory of the Lord is to be revealed; and that glory is to be revealed to all on this little planet as they have never seen it before. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles [heathen] the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Here the earth is to be made known, through the church, unto the principalities and powers in heavenly places, the manifold wisdom of God, — the glory and power of God. *GCDB February 17, 1899, page 13.8*

When the Lord Jesus comes from heaven in a flame of fire, the heavens will be covered with his glory. This message, however, prophesies that the glory of God shall be revealed preliminary to his coming. The way of the Lord is prepared when his way is seen in his people; then the glory of the Lord is revealed. It shines forth from his people. *GCDB February 17, 1899, page 13.9*

Many people will be saved, who have not yet heard God's truth. Thousands have died with just a glimmering of the light. *GCDB February 17, 1899, page 13.10*

The questions may arise, Why should we in the last days have so much more light than somebody else? and why should more be required of us in the very last days than of somebody else? If persons formerly were saved with only a glimmering of light, why should it be necessary for a great flood of light to come on the people of the last days? *GCDB February 17, 1899, page 13.11*

As I said, the gospel of God means more than the salvation of a few souls: it is the revealing of his glory. When Jesus Christ was on the

earth, the Word was made flesh; and this was the glory of the only begotten Son of the Father, full of grace and truth. The Son of Man is like unto a man gone unto a far country, who gave authority to his servants, and “to every man his work.” That work is to go and preach the gospel to every creature. In sending us out he says, “Lo, I am with you;” for his name is Immanuel — God with us. If we could only grasp these simple truths, and put them into practice, a mighty work would be done. I am not saying anything new when I tell you, “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself.” The question is, Who are “us”? — Those whom he has reconciled. How many are us? — All. The next verse tells who, and how many, these are: “Who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ.” Who are “we”? — Every one who is reconciled. You can not make the pronoun unlimited in one case, and then narrow it down to a few in the other. When we read that God has reconciled “us,” we do not want to limit the “us” to Peter, Paul, James, and John. We do not want to leave ourselves out of that. He has reconciled us. Thank the Lord! Not imputing unto us our trespasses, not counting us guilty, he has put into us — the same “us” whom he reconciled — the word of reconciliation. How did he reconcile us? By the word of reconciliation. He sent unto us the word of reconciliation, and that reconciled us; so that we — all who are reconciled — are ambassadors for Christ; as if God were beseeching by us, we pray you, in Christ’s stead, Be ye reconciled to God.*GCDB February 17, 1899, page 13.12*

It does not need a multiplication of words for one who takes that text, and believes it, to see that, in the purpose of God, every soul who receives the message of reconciliation from God is to be a reproduction of the Lord Jesus Christ. The work and the life of Jesus of Nazareth are to be reproduced in every one who receives the message of reconciliation; and they will be, if he receives the message of reconciliation in its fulness.*GCDB February 17, 1899, page 13.13*

The message of John the Baptist reaches clear down to the coming of the Lord, when he comes with his reward. The same work is going on now to prepare a people for the Lord. Therefore, just as the word came to John in the wilderness, so to every one who receives the reconciliation of God, the word of God comes. We do not appreciate our privileges; we do not appreciate the gift of God to us. The word of the Lord came to John, and he knew it, and spoke it. Even so is it to be with each one of us. Christ is the Word, and we are to present him.*GCDB February 17, 1899, page 13.14*

Look again at this text in Corinthians: "He ... hath put in us the word of reconciliation." What is that but that which he said in the first chapter of Acts: "Ye shall be witnesses unto me"? It is Christ reproducing himself, — the Spirit of God speaking through each individual directly to the people.*GCDB February 17, 1899, page 13.15*

Now when Christ spoke, it was as by one who had authority. The word came from him as direct from God. He was a prophet like unto Moses, — a great prophet, raised up to speak God's word to the people. He said, "I speak not of myself." His Father gave him a commandment, what he should speak.*GCDB February 17, 1899, page 13.16*

This testimony of Jesus is in the church. In the twelfth chapter of Revelation we read something about this: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." How many of the people there spoken of keep the commandments of God? — All. Is commandment-keeping a denominational affair, an individual matter? It is an individual matter. All have the same righteousness, because each one will have the righteousness of God. How many are to have the faith of God? — All. Do they have it simply as a mass, or will each person have the faith of Jesus for himself? — Each one will have it for himself.*GCDB February 17, 1899, page 13.17*

We read that the manifold wisdom of God is known to the principalities and powers by means of the church. But the church is composed of units, individuals; the church is the house of God, the

temple of the living God, because each individual member is also the temple of the living God. Just as the human body is composed of an infinite number of cells, each cell having life, the life of God, and the life of the body is the united life of all these, so the church of God is composed of a vast number, each one having life from God; and the life of the church is the union of all those units.*GCDB February 17, 1899, page 14.1*

This is simple enough. “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God.” Does the dragon make war with the church as a whole, or with individuals? — He comes pretty close to us as individuals sometimes; and the fact that somebody in the church has successfully resisted him, while it is an encouragement to us, is not resistance for us. I like to hear the testimony of how brethren have met the enemy, and conquered him in the faith of Christ; but that does not conquer him for me. I also must resist, steadfast in faith. “Here are they [the individuals] that keep the commandments of God, and the faith of Jesus.” “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” They all keep the commandments of God, and they all have the testimony of Jesus Christ. Each individual of the body keeps the commandments of God, and each individual has the testimony of Jesus Christ. That is not a rash statement; we all believe that. It is not anything new; just simply what we read here.*GCDB February 17, 1899, page 14.2*

Now read in *Revelation 10:10* what the angel whom John was about to worship said to him: “See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”*GCDB February 17, 1899, page 14.3*

You have made the application already. “Here are they that keep the commandments of God,” “and have the testimony of Jesus Christ.” Can we not substitute for that last phrase the divine synonym, “The testimony of Jesus is the Spirit of prophecy”? Thus we read, “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments



of God, and have the Spirit of prophecy.” How many have the Spirit of prophecy? — All who keep the commandments of God. Is that so? Now, brethren, do not be afraid to say amen to this, because it is not presumption. If it depended upon us, it would be presumption to say, “My sins are forgiven,” or “I am a child of God.” If it was from me, it would be presumption to say, “I am a servant of God;” it would be presumption to come to God’s throne to pray. I would not dare to do that if he had not told me to come; but when he has told me to come, I dare not stay away. It is not presumption for me to come directly to the throne of God. There is no door keeper to bar the way. God has not put an intermediary between himself and us, but he has a Mediator to bring us to him; for through him we have access to God by the one spirit. Sometimes a fanatic will make a rush to get into the presence of an earthly king, but that is presumption; he has no authority, no right to do so. How much greater presumption it would be for us to come into the mighty presence of God for ourselves, if we had no right there, and we have no right there, unless he provides the way. But thank God, he himself is the way. Even so it is not presumption for us to believe that God has given us the spirit of prophecy, when he himself says so.*GCDB February 17, 1899, page 14.4*

Now I know this is a stupendous truth, but I thank God that salvation is a stupendous thing. If we should speak out bluntly at first, and say that the Spirit of prophecy is for every individual, somebody would think it was almost blasphemy. But here when we read ourselves into it, we can not back out; and why should we want to? Why should we want to reject, or hold away from us, any good thing that comes from the Lord? It is not presumption to take anything that God gives to us, because we get it only as we are humble; and no presumptuous soul ever receives the gift of God.*GCDB February 17, 1899, page 14.5*

“Here are they that keep the commandments of God.” Now would you feel as if that scripture were fulfilled if we could point but to one or two, or even a dozen, among us, and say, They are good people; they keep the commandments; therefore we are a commandment-keeping people.*GCDB February 17, 1899, page 14.6*

We must have the same righteousness that Moses, Elijah, Daniel,

Paul, and John had; we must be those men. God reproduces himself in his works; but O, what infinite variety there is! God reproduces himself in his people, but each individual is to get his fulness from the Lord; for the Spirit divides to every man severally as he will. *GCDB February 17, 1899, page 14.7*

Some one will think, — I know the thought that is in some of your minds, — when we come to this matter of the testimony of Jesus, the Spirit of prophecy, and when we come to making the substitution which the angel himself has made for us, that we are treading on sacred ground, because we have got one among us who has the spirit of prophecy, and therefore we must not have that as individuals. The idea is that we have the Spirit of prophecy because there is one among us who has it. That is to say, we are keeping the commandments of God because we have got a good man among us, who keeps the commandments of God. Some of you think that the reading of this, and the saying of this, must necessarily put a slight on the one who has been chosen for a special work, — a work that no other person in the world has or will have. Does it? — No. *GCDB February 17, 1899, page 14.8*

In the eleventh chapter of Numbers we read of seventy who were chosen, and the Spirit of the Lord came upon them. “But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.” They did not put on a clerical coat and collar, but they were right there among the common people, as a part of them, and they prophesied. “And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord’s people were prophets, and that the Lord would put his Spirit upon them!” Well, the last part of that thing has been done. More than eighteen hundred years ago, after a little period of waiting, there came the sound of a rushing, mighty wind, and filled all the place where the people were; and they began to speak with tongues, as the Spirit gave them utterance, and were counted mad by some. Then Peter, filled with

the same Spirit, rose and said: "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." How many are left out? — Not one. Moses, the man of God, was filled with the Spirit. He uttered this prayer, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Why do not all have the Spirit of prophesy? — Because they haven't received it. That is the only reason.*GCDB February 17, 1899, page 14.9*

This prayer has been answered: the Lord has poured out his Spirit upon all; for he is no respecter of persons. And this is that they might all prophesy. But we have a narrow, circumscribed idea of what prophesying is. We have our minds fixed upon one thing, and we imagine that everybody must do just that way, or it is not the Spirit of prophecy. Now mind this: God reproduces himself in an infinite variety of ways, and never twice in the same way; therefore it is utterly useless for any one to think to impose upon God or upon God's people by copying somebody else. So when we find a person coming up, and professing to have the testimony of Jesus, and modeling that testimony as nearly as possible after the real, because that is the way — O, that is not the way!*GCDB February 17, 1899, page 14.10*

Coupled with that prayer of Moses, and the fact that the Spirit has been poured out upon all flesh, waiting only that everybody shall receive Him, take the words of the apostle Paul in the first epistle to the Corinthians, fourteenth chapter: "Follow after charity." Who shall do this? — just a few? — No, everybody. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." He does not say that some should follow after charity, and that others may prophesy. No; the one is as broad as the other: all should walk in love, and all should have the Spirit of prophecy.*GCDB February 17, 1899, page 14.11*

In this same chapter we read: "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest;

and so falling down on his face he will worship God, and report that God is in you of a truth.” Who do the prophesying? — All the church. If one comes in, he is judged of all, convicted of all. Thus the secrets of his heart are made manifest; and falling down on his face, he will worship God and report that God is in you of a truth. This will be the case when God is in his people. But if God is not in the church, — in each individual member of the church, — something is wrong. But when God is truly in the church, these things will be manifest. *GCDB February 17, 1899, page 14.12*

What is a prophet, — A speaker for another. We have it plainly illustrated in the Bible. When Moses was called by the Lord to go down and speak to Pharaoh, he objected, demurred, refused, saying he could not speak. Then the Lord rebuked him, and said, “Who hath made man’s mouth?” Then Moses still demurred, and God said, as recorded in the 14th verse, “Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” *Exodus 4:14-16*. Now read *Exodus 7:1*: “The Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.” Thus we see that a prophet is simply a mouthpiece. He does not originate anything, but is the instrument through which another expresses himself. *GCDB February 17, 1899, page 14.13*

In Jesus of Nazareth we have the restoration of that which was lost through the first man Adam. Now Adam was not simply one individual; but God made them male and female, and called their name Adam. *Genesis 5:1*. Christ is the second Adam. Why, there is only one seed; but if we are Christ’s, then are we Abraham’s seed, and heirs according to the promise. Then the second Adam is not simply one man, Jesus of Nazareth, but all males and females who are in him. *GCDB February 17, 1899, page 14.14*

There have been faithful men in all ages who have not known all the truth, or had the power that God was willing to manifest in them;

yet they will be saved. We are bringing no accusation or condemnation against any man in whom all the power of God has not been manifest. The fact that there will be some people in the last days who will keep, not a part, but the whole of the commandments of God, — who will have the complete faith of Jesus manifest in them, in whom the testimony of Jesus will be perfectly reproduced, — does not prove that they are any better than some of these others. If we, by the grace of Christ, shall be among the number in whom that testimony shall be reproduced, that will not give us the right to boast over some who are less favored; neither will it give us any higher place in the kingdom.*GCDB February 17, 1899, page 14.15*

But God must show, not only to the world, but also to the angels, what he can do with poor, fallen, humanity, so that the perfect life of Jesus may be reproduced in all the true church for a testimony to the power of God. The glory of God must be revealed, and all flesh shall see it; it must be so, for the mouth of the Lord has spoken it.*GCDB February 17, 1899, page 14.16*

You remember that in the account of Saul's going to consult Samuel, it is written, "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." Now read the message to the Laodicean church: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."*GCDB February 17, 1899, page 14.17*

To whom does this message come? — To everybody. Each one needs the eye-salve, that he may see. And when he sees, what will he be? — A seer. What will he see? — God, and the things of God, the message comes, Go, and tell what thou hast seen. That is the whole thing. Then it will be the testimony of Jesus, will it not? Christ said, "I speak that which I have seen with my Father." When we get our eyes open, that we may see, we shall be seers, and we shall

simply go and tell people what we have seen. We shall be speakers for God, the Holy Spirit filling us, and speaking through us. Our mouths will simply be the mouths of God. O, when God speaks with multitudes of mouths, yet with but one voice, what a mighty voice it shall be! I can not speak loud enough, neither is there any person who can utter the voice loud enough; but when that one voice has utterance through ten thousand — yea, ten thousand times ten thousand — mouths, what a mighty sound it will be!*GCDB February 17, 1899, page 14.18*

A. T. Jones: It will be the loud cry, then, will it not?*GCDB February 17, 1899, page 14.19*

What a mighty cry! “If any man speak, let him speak as the oracles of God.”*GCDB February 17, 1899, page 14.20*

Some may have feared that this meant a depreciation of the Spirit of prophecy as we have known it in the church. The Spirit of prophecy is there; but until the Spirit of prophecy is in every individual in the church, the Spirit of prophecy, as it is there, will never be appreciated. The reason the message that has come to us again and again has been slighted, though nominally accepted, — has been printed, and marked, and put into our pockets unheeded, — is because we have not the Spirit of prophecy ourselves. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” *1 Corinthians 2:11*. Therefore when the Spirit of God takes the things of God, and gives them to us, it is only as we have the Spirit that gives them that we are able to receive them.*GCDB February 17, 1899, page 14.21*

May God hasten that day! Hasten it? — O, it is here now! Now is the accepted time; now is the day of salvation. Here is the message. I say, Hasten the time when all who profess to be among the number who keep the commandments of God shall have the testimony of Jesus, so that they will speak as if God were beseeching through them, — as if it were Jesus of Nazareth. O, what a marvelous thing it is! “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” But, thank God, he has

revealed them to us by his Holy Spirit. Shall we take them? They are ours; he has given them to us. O, let us receive them just as freely as he hath given them!*GCDB February 17, 1899, page 14.22*

“The best wine has its lees. All men’s faults are not written on their foreheads; and it is quite as well they are not, or hats would need very wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every bosom.”*GCDB February 17, 1899, page 14.23*

“There’s fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see.”*GCDB February 17, 1899, page 14.24*

## February 23, 1899

“True Education” General Conference Daily Bulletin 8.

EJW

E. J. Waggoner

### Synopsis of Lesson By Dr. E. J. Waggoner.

Bible Study — The Child Jesus an Example — No Real Knowledge Without Knowing God — The Nature of Truth — All Found in Christ. *GCDB February 23, 1899, page 70.1*

I think the same text we began with last night will serve us still: “The word of the Lord came to John in the wilderness.” “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” What a wonderful thing it is to have the word of the Lord come to us! There is power in that word. John was in the wilderness, away from men, and there the word of the Lord came to him. How did he get it? It came to him, and he recognized it as the word of the Lord, and that word was power and wisdom to him, and in him. “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” *GCDB February 23, 1899, page 70.2*

So when the word of the Lord comes to a person, what comes to him? — Power, wisdom, discretion. “For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.” “For the Lord giveth wisdom,” not a part, but the whole, all one can have. Then, apart from what one gets from the mouth of the Lord he can not understand anything and he can not know anything. Then we have a basis here for education. Out of the Lord’s mouth cometh knowledge and understanding. *GCDB February 23, 1899, page 71.1*

Out of the Lord’s mouth cometh the word, which he breathes forth, the word that made the heavens. You remember the text, don’t you? “By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.” So the word of the Lord is the breath of God. Therefore, all scripture is the breathing of God,



and “is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” *GCDB February 23, 1899, page 71.2*

Hear Job: “I said, Days should speak, and multitude of years should teach them wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.” “In reality it is the spirit in man and the breathing of the Almighty that giveth understanding; whether he be old or young has nothing to do with it. That is demonstrated in the little boy Jesus who was talking with the old doctors. There were many present of mature years; but there was one of only a few years who could teach them wisdom. Why? — Because it was the Spirit and the inspiration of the Almighty that gave him understanding. Now God is no respecter of persons. The Spirit is given freely to every one who asks.” *GCDB February 23, 1899, page 71.3*

These are fundamental principles. We all say amen to them, because they are simply the word of God; but we don’t stick to them. Time and again I am reminded of an occurrence in my boyhood. I was playing on the ice with one of my mates, and he had a long pole in his hand with which to keep himself afloat in case he were to fall through one of the air-holes in the ice. He carried the pole very bravely until he fell through one of these air-holes, then he dropped the pole and clutched the ice. *GCDB February 23, 1899, page 71.4*

So here are these simple truths, just as simple as the word of God can make them, and we read them. We believe them — why, of course we believe them; we could not be Seventh-day Adventists if we did not believe them, for it is according to our profession of faith to believe the Bible — until we get to the place where we apply them, and then they go. *GCDB February 23, 1899, page 71.5*

It is the Spirit and the breathing of the Almighty that gives understanding; and that Spirit of Christ is the spirit of meekness and humility, of receptivity or teachableness. “If any man have not the Spirit of Christ, he is none of his.” Jesus was not a prodigy; he was an example and pattern. Therefore the wisdom that was manifested

in the child Jesus at twelve years of age is simply the wisdom that should be in every child at that age, and the wisdom that might be, would be, in every child at that age, if that child was subject to the inspiration of the Almighty. *GCDB February 23, 1899, page 71.6*

When Jesus came before the people, they were astonished at his doctrine, and they said, How does this man know? Mark you, they did not say, He does not know anything; no; their question was, How did he learn? We never had him in our school; he has no diploma; then how is it possible for a man to have wisdom greater than we, when he did not go through the set form and ways? Yet in every question asked of him he knew what to say or what not to say; he knew when a question ought not to be answered. It takes a good deal of wisdom to know that. *GCDB February 23, 1899, page 71.7*

Take this text: "We speak of wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory." We preach "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.... For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak." *GCDB February 23, 1899, page 71.8*

Let us consider this matter. "If any man have not the Spirit of Christ, he is none of His." That is, if any man have not the Spirit of Christ, he is not a Christian. That is a simple proposition; the Spirit of God marks one as a child of God, a son of God, as one with the Lord Jesus Christ. But the Spirit is given to us for a definite purpose, as we read here. What for? — "That we might know." We just cut the scripture right off there for a moment. It is given to us that we may know. *GCDB February 23, 1899, page 71.9*

How much can a person know who does not know the Lord? It may seem to some as though it is drawing the thing too fine if it is stated that a person knows nothing, if he does not know God; or that a person can not know anything, if he has not received the Spirit of God. But let us see. "We have received, not the spirit of the world [that is a different spirit from the Spirit of God], but the spirit which is of God; that we might know the things that are freely given to us of God." *GCDB February 23, 1899, page 71.10*

The Spirit is given to us in order that we may "know the things that are freely given to us of God." Since God does not do things in vain, it follows that without the Spirit we can not know the things that are given to us of God? — "He giveth to all, life, breath, and all things." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" In him were all things created in heaven and on earth — things that you can see, and things that you can not see. "All things were made by him," and for him; and "he is before all things, and in him all things exist." *GCDB February 23, 1899, page 71.11*

"Now we have received ... the Spirit which is of God; that we might know the things that are freely given to us of God." Or, to put it short, we have received the Spirit which is of God, that we may know all things. Since God does not do things in vain, without that gift of the Spirit we can not know the things that God has given to us — and he has given to us all things; therefore without the Spirit of God we can not know anything. *GCDB February 23, 1899, page 71.12*

Everybody does not see that. You think that is just a sort of logical quibble, a turn, a play upon words. It is not. It is just the recognition of a simple fact. If we recognized that simple fact, and held to it, every one of us would be at the entrance of the school that would teach us all things. The examination is simply this: It consists of only one question, Do you know the Lord Jesus Christ? That is the examination question that admits one into the university course, the course in which one may learn all things. When he knows the Lord, and knows the Spirit of God, then he has the key of knowledge. *GCDB February 23, 1899, page 71.13*

[A. T. Jones: I recently read in “The Desire of Ages” that the key of knowledge is faith working by love.]*GCDB February 23, 1899, page 71.14*

But faith working by love — what does it do? What is its first effect? — It purifies the heart. This brings us to the same thing again. The one question, the answer to which admits any person and every person into the university course, is, Do you know and believe the Lord Jesus Christ?*GCDB February 23, 1899, page 71.15*

[A. T. Jones: In Christ nothing avails but faith, which works by love.]*GCDB February 23, 1899, page 71.16*

Yes: nothing is of any avail but faith, which works by love, which is the key of knowledge.*GCDB February 23, 1899, page 71.17*

[Voice in congregation:Is not receiving the Spirit the examination, instead of knowing the Lord?]*GCDB February 23, 1899, page 71.18*

What is the difference?*GCDB February 23, 1899, page 71.19*

[Voice: Well, knowing the Lord reaches clear on — knowing all that we will ever know.]*GCDB February 23, 1899, page 71.20*

I do not know what is the difference between the two things — receiving the Spirit, or knowing the Lord.*GCDB February 23, 1899, page 71.21*

[Voice: Well, the Spirit comes and teaches us to know the Lord.]*GCDB February 23, 1899, page 71.22*

Yes; but then you know the Lord.*GCDB February 23, 1899, page 71.23*

[Voice: A little.]*GCDB February 23, 1899, page 71.24*

Yes: but you know the Lord. Never mind “little” or “much;” you know the Lord. Why, you can ask a little child, Do you know the Lord? — “Well, yes, a little.” Of course it is only a little child, and he can not know so much as he will know by and by, after a few hundred thousand years; but this one thing it knows, — it knows the Lord.

The child knows its father. It says, "I know him so easy." But that is not to say that the child knows all that the father knows. There is a difference there. The child may know its father without knowing all that the father knows. That is a matter of time. Of course we shall never know all that our Father in heaven knows; but we will never know anything that he knows if we do not know him. *GCDB February 23, 1899, page 71.25*

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." And they said, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" And he said, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth forever. If the Son therefore shall make you free, ye shall be free indeed." Notice the difference in the two statements. In the first place it says: "Ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." The truth is the Son; the Son is the truth. "I am the way, the truth, and the life." Then how much does anybody know who does not know the truth? [Congregation: He does not know anything.] Do you say, Oh, he has got to have a good lot of knowledge? Do you not see the very fact of our difficulty? We have been educated wrong; and we have to get rid of some of the things that we think we know in order that we may begin to know. What is truth? — Christ is truth, and his name is "I Am." Three different times in the 8th of John we find him applying this title to himself. It appears only once in our version, but it occurs three times: "Before Abraham was, I am." Also, in another place he says, "If ye believe not that I am, ye shall die in your sins." That is what it is, literally. Again, "When ye shall have lifted up the Son of man, then shall ye know that I am." It is through the cross of Christ that we know God. His name is "I Am" — that is, the one who is. He is the one who is, the one who was, and the one who is to come. It is being, being, being, all the time. He is before all things, and all things are in him, and he is the beginning of everything that is. All things were made by him, and without him was not anything. Therefore there is nothing outside of him. Is not that clear and simple enough? In the Sanskrit, to which we trace our English language, the word for "truth" is simply a word signifying "that which

is.” Truth is something which is. Where can a thing be which is not? Can there be any such thing? The mere statement that it is not, states the whole case. It is not there — there is nothing there. “It is not.” Rachel mourned for her children, and was not comforted, “because they were not.” She did not have any children.*GCDB February 23, 1899, page 71.26*

Then you see that you can not have anything unless you have something that is. And there is nothing except in Christ. Is not that clear enough? Then what is not in the Lord Jesus Christ is nothing. Oh, you say, you are so narrow. It is too bad that Jesus Christ is so narrow, and that knowing the Lord is such a limited knowledge! We want to know something more than that. [A. T. Jones: So did Eve.] Yes; Eve did, and we are reaping the results.*GCDB February 23, 1899, page 71.27*

There is no occasion for boasting, or for depreciating other men. The Spirit of the Lord works in a good many men besides us. The Spirit of the Lord strives with men, to enlighten every man that comes into the world, just to the extent that that man is willing to receive it, even though he is not professing to know the Lord; for there are people who do not profess to be Christians who are much nearer Christ than a great many who make such profession. But the Lord tells us of a class of people who are “ever learning, and never able to come to the knowledge of the truth,” — always learning, but never learning anything. There is no profit in that. The man who is always learning will seem to have stored up a vast mass of something; but he never comes to the knowledge of the truth, and without the truth, a man can not know anything.*GCDB February 23, 1899, page 71.28*

Brethren, the trouble with us is that we are preaching and teaching, and professing to believe that we have all of eternity before us; but when we come to the matter of education, we act as though eternity was nothing, — as though that were all to be left out. What would you think of a person who should plan and expect to live for years, and then make all his plans for only a day? Knowledge to be knowledge indeed, must lay hold of something that is. Jesus Christ is, and he is going to be to all eternity to come, — he always is, he always will be; and whatever really is — we are now using the word

in its simplest significance — whatever is, always will be. Therefore, what a person really knows, — and he can not know anything unless he knows the truth, — that thing shall endure forever, and that knowledge will carry that man along with it to eternity, so that he will live forever. *GCDB February 23, 1899, page 71.29*

“What shall it profit a man, if he gain the whole world, and lose his own soul?” You know that there are a great many people who are amassing property. And then the question is, How much did he leave? Well, he didn’t take anything with him — he had to leave it all. How much has he got? [Voice: Nothing.] What is the use of it, then? He might just as well have spent his time in doing nothing. He might just as well never have been. What is the use, then, of gathering together that which he can not hold? And more than all, what is the use of gathering together that which is not worth holding? *GCDB February 23, 1899, page 71.30*

Take the men that the world call great, the great conquerors, who gathered kingdoms to themselves. Take Alexander, who conquered the world. How much of it has he? — Nothing. How much of it, then, did he really have? — He never had it at all. He did not have anything. Take Jesus Christ, who had not where to lay his head; how much of it has he? — He has the whole of it, because the one who holds the thing is the one who has it. *GCDB February 23, 1899, page 71.31*

Here is a person who has not much education, and here is one that has a great deal, as the world goes. But let this poor, despised man, called an ignoramus, who knows the Lord Jesus Christ, come to the day of judgment; and let this man who has all the polish and culture of all the schools, come to the same place, not knowing the Lord, — who knows the most? That ignorant man may not have so great a range of things to show; but he knows the Lord; and he has the key of knowledge, and all eternity in which to study. I think he has the best education. What is the thing which we ought to study, then? — The Lord himself, the word of the Lord; and it is no narrow education; “for in him are all things.” *GCDB February 23, 1899, page 72.1*

Now, this is just the same question that we were studying last night,

— the question of receiving the Spirit, and having the Spirit of prophecy, the spirit of discernment; for, as we read, “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things.” When we come to the Lord Jesus Christ for wisdom, confessing that we do not know anything, and receive from him alone, it will not be a narrow course, but a real grasp of real things. Let it be in natural science, or any other branch, he will have that mind which perceives, so that when he goes to study the thing, he will see more in it in a short time than he who does not have the mind of the Spirit of God ever can see in it. So that man who is called ignorant, who knows the Lord, may even in this life know more than that other man who has a great mass of facts, and does not know the Lord. For it is the spirit in man and the breath of the Almighty that give him understanding. When Jesus stood there in that upper chamber with the disciples, what did he do? — He breathed on them, and said, “Receive ye the Holy Ghost.” That is what God did with Adam in the beginning. The Lord God made man of the dust of the earth, and breathed upon him, — breathed into him. There was the inspiration of the Almighty. Then what did man become? — A living soul. The breath of the Lord made Adam a very good man. What was he good for before the Lord breathed on him? — He was not good for anything as a man. He was utterly useless as a man — simply a clod. He was just as good as any stone; just as good as any lump of earth; but useless as a man, worthless, good for nothing. Then God breathed into him, and he became a very good man. Oh, what a blessed thing it would be if we could always live, by consciously receiving the breath of the Almighty! And we may. Why? — Because that very same breath which was breathed into Adam is breathed into the soul of every man. We live by breathing the same breath that was given to Adam. *GCDB February 23, 1899, page 72.2*

Oh, how marvelously near the Lord is. When I come here so close to Brother Corliss, and talk with him, he feels my breath upon his cheek, don't you? [Elder Corliss: Yes, sir.] When I get so near that I can whisper in his ear, and he feels my breath on his cheek, that is very close communion, is it not? How near the Lord is, then, to every one of us! How near? — So near that we can feel his breath



fanning our cheeks every moment. And the inspiration of the Almighty gives understanding. My friends, if we recognize that, — if we take the truth of which that stands as a representative, — then we will have the key to all knowledge; and that is inspiration. God would have his word breathed into every soul; then they would know the word of God, not that somebody tells them that it is the word of God, but because they hear it from him, and talk with him, and receive it from him; for he has given the Spirit to breathe into us his life, that we may know, and that will lead us in the right way. *GCDB February 23, 1899, page 72.3*

Now there is such a thing, such a possibility, as the Spirit of God taking possession of man, and using that man, and thinking through that man; for the scripture says, — and you often quote it, — “Let the wicked forsake his way, and the unrighteous man his thoughts.” When a man forsakes his way and his thoughts, what is left? [Voice: He is empty.] There is nothing there. He has no way, and no thoughts. There is nothing left. What next? — “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” When the Lord says, Forsake your way, and forsake your thoughts, what does he expect? He will put his ways into us. Now, when the Lord Jesus Christ thinks in you and me, that thought will be worth something, will it not? That will be a thought worth preserving; for the thoughts of the Lord are — how long? — To all generations. They continue forever. The thought of the Lord endures. “All scripture is given by inspiration from God” — by the breathing in of God. Now it is not enough that it was breathed into David, and Moses, and Isaiah, and Paul, and John; it was breathed into them, and being breathed into them, it was their life; but what good is it to me that John, and Paul, and Moses, and Isaiah had life, if I do not have life? Therefore the same word which was breathed into them may be, and should be, by the same Spirit, breathed into us, and then we have knowledge; “for the Lord God giveth wisdom; out of his mouth cometh knowledge and understanding.” *GCDB February 23, 1899, page 72.4*

Just one text more — that blessed statement concerning Christ in the 11th chapter of Isaiah! “There shall come forth a rod out of the

stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord,” literally, “shall make him breathe the fear of the Lord”; or, as the French version gives it, “shall make him inspire the fear of the Lord.” What is the fear of the Lord? — “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” *GCDB February 23, 1899, page 72.5*

We have read something about short courses. It does not take very long to know the Lord. Then, when one knows the Lord, and brings everything right to the standard of that knowledge, — knows nothing except the Lord, — a very short course will suffice for him to begin to get hold of that knowledge, and he has all eternity before him in which to keep on learning. Nobody gets very much in school. The education of a man is received out in the world, at work. None of us learned very much in school compared with what we have learned since we have left school. Therefore, in school we ought to get the right start, and get in the right way, and keep in the right way. That is the way of the Lord; yea, it is the Lord himself, who is the way. Then we have got the way, which is the way everlasting. *GCDB February 23, 1899, page 72.6*

There is no one who has not much to learn, and every one must come under the training of Jesus Christ; he calls all to become his students. *GCDB February 23, 1899, page 72.7*

## February 24, 1899

“The Water of Life” General Conference Daily Bulletin 8.

EJW

E. J. Waggoner

### Discourse by Dr. E. J. Waggoner, Tuesday, February 21.

Christ the Fountain of Life — The River of Life a Real Stream — The Earth Watered by It — Righteousness from the Clouds — Drinking the Life of God — The Cleansing Power of the Life — Eating and Drinking in the Presence of God.*GCDB February 24, 1899, page 79.1*

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive.”*GCDB February 24, 1899, page 79.2*

Now suppose that some poor, simple-minded person, who had just at that moment arrived, after a long journey, and was footsore, travel-stained, weary, and thirsty, had come into the temple at that moment, and had heard this voice, “If any man thirst, let him come unto me, and drink,” and he had come up and said, “I want a drink,” do you suppose he would have got what he wanted? or would the Saviour have said, O, my dear fellow, you made a mistake; I did not mean what I said to be taken literally? Would he not have been obliged to say that with some shame?*GCDB February 24, 1899, page 79.3*

Now God has a right to expect that when he speaks, people will take him at his word. Why? Suppose a father offers something to his child; and the child believes the father, and says, Yes, I will take that; and then the father says to the child, I did not mean that. That would be embarrassing; because the child honored the father by believing that he could not say anything but what he meant.*GCDB*

*February 24, 1899, page 79.4*

Now I want all to see that the Lord Jesus Christ meant exactly what he said, — that we can come to him and drink, — and if that day there had been in the temple a man so simple-hearted that he thought this meant those who wanted a drink, then the Lord would have given it to him right there. He would have had what he wanted; and in the drink that he got, he would have received more than any one else could see in the water. *GCDB February 24, 1899, page 79.5*

“Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light.” *GCDB February 24, 1899, page 79.6*

The word “pleasure” in the ninth verse is “Eden” in the original. “Eden” means “pleasure,” or “delight.” So the text really says, “Thou shalt make them drink of the river of thine Eden.” *GCDB February 24, 1899, page 79.7*

“He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God; and the Lamb — the Sparkling water, wasn’t it? We are familiar with that term. You who have lived in the mountains know more about it than those who have lived on the plains. You know what living, sparkling water is. And this water that flows from the throne of God is the life of God; and the life is the life of men. Then it is sparkling water, isn’t it? In that light shall we see light. It is God’s own life flowing from his throne. Do you believe there is any such thing? Is there a real river flowing from the throne just now? Yes. Where does it flow? A river that flows must go somewhere. Here is a throne, and from it is gushing every moment, and has been from the days of eternity, and will be until the eternity of eternities, a river of life, flowing on and on, without stopping. It is the river of life. Where does it go? *GCDB February 24,*

1899, page 79.8

It is a real river. If we were there, I suppose we could see it. Some would, and some would not; but it is a river that may be seen, felt, drank from, and bathed in. The real thing is flowing. Where from? — From the throne of God and of the Lamb.*GCDB February 24, 1899, page 79.9*

“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water.” Where is the Lamb? — In the midst of the throne. “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.”*GCDB February 24, 1899, page 79.10*

In order that we may have an object-lesson, let this desk represent the throne of God. From it flows the river. It is the throne of God; and the Lamb — the slain Lamb — is in the midst of the throne; and from the throne is that everflowing stream of life.*GCDB February 24, 1899, page 79.11*

“Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith truth, that ye might believe.”*GCDB February 24, 1899, page 79.12*

That was an important thing. See with what detail and emphasis it was stated. “He that saw it bare record, and the record is true, and he knows that it is true.” There came out blood and water from the side of the Lamb that was slain; and the blood is the life, isn’t it? So on the cross Christ gave his life for us. His life has always been given for us; and the cross is merely the manifestation that that life has been given. That one instant when he hung there between the heavens and the earth, offered for man, was a revelation of the eternal glory of God, that he has always given his life to man. The blood came from Jesus that men might see that he has given his life for them. There was the water and the blood. One saw that, and

he bare record, and we know his record is true. And there are three that bare record, — the Spirit, and the water, and the blood. And the three agree in one. All are life; the Spirit is life, because of righteousness; the blood is the life, and the water is the water of life, flowing out from the side of the Crucified One.*GCDB February 24, 1899, page 79.13*

Jesus said at one time, “Destroy this temple, and in three days, I will raise it up,” and then the Jews began to find fault with him: but he spoke of the temple of his body, for he had said, “Lo, I come; in the volume of the book it is written, I delight to do thy will, O my God; yea, thy law is within my heart.”*GCDB February 24, 1899, page 79.14*

When the tabernacle was built, it was a very feeble representation of the true sanctuary, which the Lord pitched, and not man. There was an ark in the innermost place, and upon that ark where cherubim; and from between the cherubim the glory of God shined forth, indicating that that was a representation of the throne of God, who sits between the cherubim. But underneath the cherubim were the tables of the law, showing that righteousness is the foundation of his throne; the law of God is in the very midst of the throne. But the law of God was in the heart of Christ, showing that his heart was the throne of God; so that when he hung upon the cross, God’s heart was pierced, and from that place where the law dwelt there flowed out the stream of life. What was it? — The pure river of the water of life, flowing from the Crucified One. And the stream that flows this minute from the throne of God, is just as real a stream as was the water and the blood that flowed from the heart of Christ, and it is the life of God. And whosoever will, let him take the water of life from that flowing stream. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” “If any man thirst, let him come unto me, and drink.” Christ spoke this of the Spirit; therefore that stream of life which flows from the throne of God is simply the Spirit of God, flowing out into all the world. The Spirit and life of God are therefore flowing forth.*GCDB February 24, 1899, page 79.15*

“Spiritual things are spiritually discerned.” If we were there at the

side of the throne, some would see the river, and some would not see it. He who has his eyesight trained to discern spiritual things would see the stream flowing. The man who is not spiritual would not see anything. One might say, "O, I see the bright and sparkling water flowing from the throne of God;" and another would reply, "I can not see it." Did you ever hear people say, "I can not see it"? When a man can not see, what is the matter with him? — He is blind. Then, "I counsel thee to buy of me gold tried in the fire, ... and anoint thine eyes with eye-salve, that thou mayest see," — not to be blind. The man who is spiritual would discern the water of life flowing from the throne of God, and would see the Spirit of God. Why does the world not receive the Spirit of God? The Lord tells us why. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." The world does not receive the Spirit of God, because it does not see him; and these natural eyes never can see him. But the eyes of our understanding may be enlightened by the Spirit of God, so that we can see him: and then when you and I learn to see the Spirit of God with the eyes of the understanding that are enlightened by the Spirit, then the Spirit which dwells in us will quicken our mortal bodies, and by and by make a complete transformation, by giving us a spiritual body, when our eyes will see even the Spirit of God. But we must now have spiritual eyesight with which to discern things, in order that the body may be made spiritual, because there is no use of a spiritual body for a man who is not spiritual; when a man gets spiritual, the Lord will give him a body to correspond. *GCDB February 24, 1899, page 79.16*

When the children of Israel were in the desert, where there was no water, they became thirsty, and they murmured. They said: "What kind of general is this Moses, who has brought us out here, with all this army and all these cattle, where there is no water?" The very first qualification required of a general is for him to know how and where to find good camping-places. What good is a general, no matter how perfect he may be in other ways, if he can not take care of his men, and give them something to eat and drink? Men must have good camping-places; for they can not fight or live without water; so one of the principal requirements in a general is that he

be able to look ahead for camping-places where there is a stream of water. But this man Moses — well, anybody who knows anything would know better than to bring a company of people out into this place. He just brought us out here to kill us, instead of giving us the victory. We could have died just as well in Egypt as here. In Egypt there were graves in which to bury us; but here our carcasses will fall, and they will not be buried.” But Moses did not bring them there. The Lord did that, and he knew there was not water there. But that made no difference. He wanted them to learn this lesson, “If any man thirst, let him come unto me, and drink.” He brought them there, that they might be in the very place of that man whom we spoke of as coming into the temple and asking Jesus for water. Water could not be obtained by digging in the wilderness, because there was just hard, dry, barren soil all the way down. It looked like a hopeless case. Then the Lord said to Moses, “Take some of the elders, and go to the rock in Horeb, and I will stand upon the rock.” You know what Horeb is. It is the mountain of God. The law was spoken from there. The Lord told Moses to go to Horeb, and smite the rock. Moses did that, and the water ran in dry places like a river. They all drank; they stooped down and bathed in it; they cooled their parched faces and tongues; they led their cattle to it to drink; they refreshed themselves in the water that flowed from the rock, — but they forgot God, their Rock. “Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” *GCDB February 24, 1899, page 79.17*

The Israelites drank real water from the rock, and it was all they had to drink for years; they camped right there in that spot for a full year. So even though we limit ourselves to that year, there was no other water except that which came from that rock, and they drank from that. “They all did eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.” Then they drank right from Christ. When he told Moses to smite the rock for water, he said, in effect, what Jesus afterward said, “If any man thirst, let him come unto me, and drink.” “He, every one that thirsteth, come ye to the waters.” And they came, and drank spiritual drink, but they died



at last of thirst. And why? — Because they forgot God their Rock. We have the same lesson before us. Those persons actually drank water from the body of Christ, but they did not recognize the marvelous miracle that was wrought among them. We imagine that they could not think of anything else. But we can better understand the matter when we remember that a long time afterward, when Jesus was in the desert, and fed his people with bread that came directly from himself, multiplying it till five thousand or more were fed, within twenty-four hours they said, If you would only show us a miracle! What sign do you show, that we may believe on you? When we read that, we can readily understand how the children of Israel in the desert could forget the miracle that had been performed there. *GCDB February 24, 1899, page 79.18*

Some of you may soon pass Niagara Falls, and as you gaze you may wonder where all the water that pours over that precipice comes from, and where it goes. Why is not the source exhausted, or the earth overflowed? “All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.” Where do they come from? — The water comes from away up yonder in the hills. Why doesn’t it run dry? — Because it comes from the heavens, in the clouds. The clouds drop down water abundantly; and it fills the earth, and then flows forth. Where did the clouds get the water? — It evaporated from the earth, and they became filled with water. Then the earth gave it to the clouds, and the clouds gave it to the earth. But which originated it, — the earth or the clouds? You see that is just as far as any scientific textbook takes us. But that is not satisfactory at all. Now read the true scientific answer: “Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers.” *GCDB February 24, 1899, page 80.1*

Thank the Lord that the river of God is full of water, and never runs dry. It is always running. Do you not see? The rain comes down from heaven, filters down from the river of God. You and I have drunk from the rock, and have forgotten God the Rock. We have been drinking from the life of God all our lives, and have not known

it. We are just as bad as were the Israelites. They were forty years in the wilderness, drinking from the fountain of life, from Christ, — spiritual water; and there are men in the earth to-day who have been twice forty years drinking from that same fountain, and have never given praise for it. Spiritual water will make a man spiritual when he takes it as such; for it is the life of God. The Israelites did not take it by faith, and they died.*GCDB February 24, 1899, page 80.2*

How near is the Lord, and how real are these things! yet we have been living in an unreal world. The things which are seen are temporal, but the things which are unseen are eternal. That which is for only a little while is the unreal thing. It is the unseen thing that will endure. Therefore we want to get out of this unreal world, which exists for only these mortal eyes, to see and live in the real, the unseen, world. Then we shall be able to see, to all eternity, things that wicked men can never see.*GCDB February 24, 1899, page 80.3*

We have a drink of water here, — living water. Where does it come from? — The throne of God, where Jesus Christ, the Lamb slain, is. It flows from his heart. It is the blood of Christ, which cleanses from all sin. The blood of Christ is a real thing.*GCDB February 24, 1899, page 80.4*

That water which flows from the throne of God is his life, and his life is the light. "If we walk in the light as he is in the light, we have fellowship with one another; and the blood of the Son of God cleanses us from all sin." Is that a real thing? or is it only a figurative expression, — a mere form of words? Can we actually bathe in the blood of Christ, and live by it? — Yes; for what is the blood? — It is the life. The life is in the blood. By whatever means Christ conveys the life to us, that is the blood, the life. He gives it to us. It does not necessarily have to be always in one form. There are innumerable forms in which life is conveyed to us; but it is all the one life. Remember, the Spirit and the water and the blood agree in one; they all come to one.*GCDB February 24, 1899, page 80.5*

Water is life, and it has life-giving powers. The River Seine receives all the sewage of the city of Paris. No small amount of filth goes into

that river every day; yet the water of life is powerful enough to cleanse all the filth of Paris. It can do that, and here is the evidence: all the refuse, waste, filth — the sewage of every sort of that vast city — go into the River Seine; but forty miles below, there is not a trace of impurity. The water is just as pure, sparkling, and life-giving as any water in the world. It is running, living water.*GCDB February 24, 1899, page 80.6*

This marvelous property is just the same as that of the air. You want to get away from dead, stagnant air; the wind begins to blow, and it becomes fresh. We say, "What a fine thing this wind is! It will blow away the disease germs, and will purify everything." O, the life swallows up death! We all come, putting death into this great ocean of life, which swallows it up, so that we live. All about us is death, disease; and it is swallowed up by the air, and we live. The filth is brought into the living water; it flows, and men say it works itself pure. That is as well as we can express it. But whence comes that water — the River Seine, or any other river? — From the throne of God. It is living, flowing water, and the fact that water gives life to us when we drink it; the fact that water refreshes our bodies when we put it upon them; the fact that water has wonderful healing properties, not only when we take it within us, but when we put it upon our bodies; the fact that water cleanses the impurities from our bodies when we take it in, washing all the tissues; the fact that water cleanses that which is put into it, and divides it from its death-dealing properties, so that we may take the same water, and it gives life to us, — all these facts speak to all of the marvelous cleansing power of the blood of Jesus Christ.*GCDB February 24, 1899, page 80.7*

Do you not see how, in the treatment at the sanitarium, the gospel of Jesus Christ can be easily preached? We are dealing with real things. We have been groping as if we were in the dark; but the Lord has given us the Spirit to anoint our eyes, so that we can see; and then in these waters that we take, we shall see the blood of Christ, that cleanses from all sin.*GCDB February 24, 1899, page 80.8*

In the tabernacle there were tables of stone, and the law was engraved upon them. It was dead stone. But we come to the living

stone. In the true tabernacle, in God's throne, where the Lamb slain is, this the living stone, enshrining the living law; and the water that flows from that is impregnated, full, charged with the righteousness of the living law of God; and whosoever drinks from that, drinks what? — "Blessed are they which do hunger and thirst after righteousness: for they shall be filled. When a man is thirsty, and gets filled, how does he get filled? — By drinking. He hungers and thirsts after righteousness; then he eats and drinks righteousness, and he is filled with righteousness. Righteousness comes from the throne of God, — flows out in a stream of life. The heavens drop it down; because He visits the earth, and waters it with the rain from heaven. In like manner the prophet says: "Drop down, ye heavens, from above, and let the skies pour down righteousness." O, how easy the way of righteousness is made, and how real it is! and O, what a blessed thing, what a pleasure, it is to drink water! Yes; and more than that, the man who sees this, will never drink anything else but water. Of course God lets the water come up through the fruits; and when we take the fruit, we are drinking it still, because that water which has come up through the grapevine, and then been stored up in little clusters, Jesus speaks of as his blood. The rich juices of the fruit are water. But whoever knows that water is the water of life, will never mingle with that pure water of life something which will deteriorate it. He will not put some poison in that if he knows that is the life of God, because that would be saying to the Lord, I know that this is your perfect life; but I do not care anything about all the perfect life; a little of it is good enough for me. I will take it degenerated. What is he doing? — He is crucifying to himself the Son of God, saying, I do not care anything about him; I will put him to death, and let his life go. Is it a hobby or a fad that we do not drink tea and coffee? — There is no fad about it. I think the sooner the time comes when we leave the very word coffee out of our vocabulary, and do not get some substitute for it, we shall all be the better. [Voices: Amen.] If a thing is bad, why do you want to get a substitute for it? Get rid of it. A man in England wrote, not long ago, that the very best substitute he knew for fresh air was tobacco smoke. Why do men want a substitute for air? What is the fresh air to us? — Life. When you get a substitute for life, you have death. Let us never choose death rather than life!*GCDB February 24, 1899, page 80.9*

O, I delight in drinking water, as I never have before; I delight in bathing. Why, I come right to the throne of God. A man may get righteousness in bathing, when he knows where the water comes from, and recognizes the source. The world is a good deal nearer the gospel than it knows anything about when it says that "cleanliness is next to godliness." Ah, but cleanliness is godliness. "Now ye are clean through the word which I have spoken unto you." Christ loved the church, and gave himself for it, that he might purify it and cleanse it by a "water-bath in the word." That is the way it reads in the Danish, and that is literal, too. Just bathe in the word. That is not figurative, that is not sentimental; God wants his people to live now as seeing the Invisible, so that they will walk in the sight of the river of God, and drink from the throne of God, and all they do will be eating and drinking in his presence.*GCDB February 24, 1899, page 80.10*

I do not think anybody who gets hold of this will now wonder, Couldn't I take a little tea or coffee? or, I wonder if they take this at the sanitarium? I wonder if Sister White does this? If somebody else does this, couldn't I do it? O, every man will stand drinking from the throne of God, and he will not ask whether somebody else drinks or not; but he himself will get as near the Fountain-head as possible. When we see a stream coming right out from a rock, we get as near as possible to the source, and drink. So when we know that these are from God, and we drink from him, God himself is standing right here: "If any man thirst, let him come to me, and drink." And every time we quench that thirst, what is it for? — God wants to give water to every thirsty soul, that we should eat and drink, and so not forget him.*GCDB February 24, 1899, page 80.11*

Suppose you and I were kept alive without eating and drinking, we would say, I have life in myself; I keep myself alive; I am not dependent on anybody. We do say it, in spite of all God has done. But God, in his infinite mercy, provided that we should eat and drink in order that we could know that we have life in him. Every time we get hungry we come to him and eat; every time we feel thirsty, we come to him and drink; and every time we take in an inspiration of air, we are breathing the breath of the Almighty. We eat and drink in his presence.*GCDB February 24, 1899, page 80.12*

When we get over into the new earth, we shall all see the river of life. We must see it now, because you and I will never get over there to see it if we do not see it before we get there. It is the Spirit of God, and we are to be filled with it; so that, as I said this afternoon, the food we eat is spiritual food.*GCDB February 24, 1899, page 80.13*

When we get over into the kingdom of God, the water will flow all the time; and it will go out, as we read in Ezekiel, and water all the earth. Some time we will be wandering on some of our places on the other side from the New Jerusalem, and come to a little rivulet. It is refreshing the earth, and we drink from it. We trace that stream along up, and we find that it gets larger. That is a curious thing. Here as we go up against the flow of a stream, we always find that it gets smaller; but there it will get larger. Soon it is united with a larger stream, and presently a still larger one, and we will pass along rapidly, and presently we are right at the throne of God.*GCDB February 24, 1899, page 80.14*

Now we are not yet over in the new earth; but, thank the Lord, if any man be in Christ, he is a new creature; old things are passed away, and all things are become new. So now when we see this very stream of water we are coming to, it will lead us direct to the throne of God, and we shall drink from the fountain of life, and our souls will live.*GCDB February 24, 1899, page 80.15*

Let us rejoice in this; let us drink; let us get our souls full. O, who would forsake the water that flows from the mountain, clear and sparkling, for water that is standing in a puddle? Would you? — You have done it. I, also. We have hewed out a broken cistern, and wanted to keep the water there; but when God has given us his own life, and it flows throughout the universe, who would take a substitute? who would mingle something with it that is inferior to it? Can we not take the health reform, and preach it? It is the gospel of life. Just take it, rejoice in it, and be glad of it. Take it in its fulness, and we will drink of the River of Eden.*GCDB February 24, 1899, page 80.16*

O, I thank the Lord for the refreshing showers. You sometimes sing: —*GCDB February 24, 1899, page 80.17*

“Lord I hear of showers of blessings,  
Thou art scattering full and free,-  
Showers the thirsty land refreshing,-  
Let some drops now fall on me:” *GCDB February 24, 1899, page 80.18*

but don’t ever sing it that way again. The idea that when God is scattering showers full and free, you would ask for a drop or two! Get out under the heavens, where the rain is falling; let the water sift down over you, and take in the showers: “For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.” Let us drink in the water every day. Then we are living in the presence of God. Ah, we shall not worry about the time when we shall see him! We see him now; we live in his presence now, and there will be no trouble about the coming of the Lord. We shall love his coming; for we shall love to be with him all the time. It is a blessed thing to dwell in the presence of the Lord. “Whosoever will, let him take the water of life freely.” *GCDB February 24, 1899, page 80.19*

“Most of our misfortunes are more supportable than the comments of our friends upon them.” *GCDB February 24, 1899, page 80.20*

